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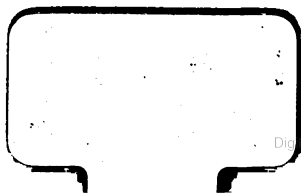
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A FEW FACTS

ABOUT THE

ROMAN CATHOLIC CHURCH,

BY
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"We can do nothing against the Truth, but for the Truth."—
S. Paul, 2 Corinthians xiii.

"Not to exceed, and not to fall short of, facts,—not to add, and not
"to take away,—to state the truth, the whole truth, and nothing but
"the truth,—are the grand, the vital maxims of inductive science, of
"English Law, and, let us add, of Christian faith."—*Quarterly
Review*, October, 1861, p. 369.

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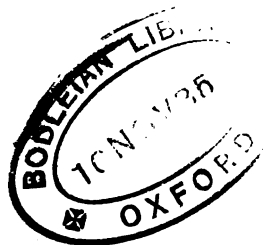
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P R E F A C E .

THIS pamphlet has little merit, and must make its way as well as it can. "It will receive many a jostle as it goes along, and perhaps is destined to add one more to the number of slain in the field of modern criticism." If anything found in it should cause pain to the reader, no one will regret it more than the writer, knowing, as he does, how many men are far better than their creed; and that the brotherly love of Christians is not only one of the greatest commands of their Divine Teacher, Jesus Christ, but one of their strongest bulwarks against their common enemy, error, in all its manifold shapes and forms.

The object of this pamphlet will have been attained, should this effort, however poor or imperfect, in any way conduce to a true worship of Him Who is a Spirit, and must be worshipped in spirit and truth (S. John iv. 23, 24).

A FEW FACTS

ABOUT THE

Roman Catholic Church.

To take upon myself the responsibility of entering into the field of controversy would be a serious matter for consideration, knowing, as I do, that such questions as the present cannot usually be approached without stirring up party strife; but, in the first place, such responsibility is *not* mine, because lately a tract has been issued with the avowed object of correcting "gross ignorance" existing about the "tenets" of the Roman Catholic Church, concluding with these words: "It is evident that the onus of disproof rests with the Non-Catholic party," *i.e.*, with those who are not Roman Catholics. In the second place, my purpose is to treat this question fairly and plainly from an *instructive* point of view. While, on the one hand, the tract alluded to is written with the enthusiasm of a new Roman "vert," and with the conviction of a lively imagination, giving this well-worn subject a certain degree of freshness; on the other hand, as to correct statement of orthodox doctrine, it has the public sanction and authority of a Roman Catholic Priest, who is said to be an able and learned Canon and Doctor of Divinity. We may receive this tract, therefore, as a sincere, orthodox, and authoritative statement about those doctrines of the Roman Catholic Church on which it is written.

A systematic and exhaustive treatment of the dogmas and position of the Roman Church I must leave to those

writers who are fitted for the task, as regards ability, learning, time, and position. Yet this need neither prevent me from making some brief remarks, nor from giving a few plain facts bearing upon the points at issue. That this may not be regarded as the "ex parte" statement of one utterly ignorant of or unduly hostile to the spirit and views of the Roman obedience, I may add that these facts are for the most part allowed by Rome.

THE EXISTENCE OF THE ROMAN CATHOLIC CHURCH.

There is an attempt to establish first (before treating the "Popular Fallacies"), the supreme authority of the Roman Church as the only one true and Catholic Church, a cardinal point on which all Roman controversy hinges.¹

(1) The first argument for this is a false one,² though commonly put forward by Romanists. Thus it is asked "What Creed, except that of the Catholic Church, can claim to have adherents in every country under the sun?" To this it may be replied that Queen Victoria has many loyal subjects of the English Church all over her colonies and dominions "on which the sun never sets," to say nothing of those Christians belonging to other religious bodies. Therefore the Creed of the Anglican Church can claim adherents in as many countries as the Roman. [See *Official Year Book of the Church of England*, 1885.—S. P. C. K.]

Again, "When we consider that there are in the world 200,000,000 Catholics to 130,000,000 Protestants, we are considering a fact that contains much matter for reflection."

Suppose this proved the Roman Creed to be the right belief of the true and only Catholic Church. On the same grounds we could prove that Buddhism, with its 340,000,000 of believers, is the true creed,—which Rome would not accept. Further, the Greek Church, with

¹ Thus each subsequent section begins, "The Catholic Church teaches that," or, "The Catholic Church holds." Then the Pope is introduced as "her visible head, Christ's vicar on earth, the Holy Father."

² Cf. *Miscellaneous Remains of Archbishop Whately*, pp. 168, 176, 219, the fallacy of "The Prevailing Religion."

76,390,040 adherents, who do not belong to the Church of Rome, has been left out altogether from the calculation. Add them to the 131,007,449 Protestants and we have 207,397,489 *Christians* in the world who are not Roman Catholics. Thus the Roman Catholics are outnumbered by upwards of seven millions; in other words Roman Catholics are less than half the total number of Christians in the world (407,000,000).³

Again, if we must accept the authority of a mere majority for the time being as expressing the truth, it would follow that S. Athanasius, for example, in his day was a heretic, because he refused to accept the heresy of Arianism, since Pope Liberius, the Emperor, and the majority of Bishops at the time representing their churches, were in favour of Arius and his opinions.⁴ Whereas, on the contrary, S. Athanasius was one of the greatest defenders of the True Faith, which is not disputed by Rome.

Again, in the *Almanach des Fidèles Amis de Pie IX.*, 1875, there was a calculation from the *Almanach de Gotha* that, in 1874, there were 204,386,148 Roman Catholics in the world, being an increase of 15,000,000 since 1840. Now, they are not even keeping up to the ratio of the increase of population, for, if they had increased even at the low rate of $\frac{1}{4}$ per cent. per annum (which is less than half the rate of increase in England) there ought to have been a gain of 32,300,000 in this period, so that there has been in truth a loss of 17,000,000. And Pius IX. acknowledged that if all liberals, indifferents, and non-practising members were excluded from the roll of Catholics, the True Catholic Church is but a "little flock."⁵ These facts contain much matter for reflection.

³ All these figures are accepted by Dr. Di Bruno—(*Catholic Belief*, p. 397, fifth edition, Burns and Oates)—and we do not, therefore, impugn them, though we consider the number, 200,000,000, greatly exaggerated.

⁴ "Liberius, overcome with the irksomeness of exile, subscribed to heretical error, and entered Rome as a conqueror."—S. Jerome (*Chron.* A.D. 357). S. Peter Damiani in the eleventh century speaks of Liberius as, not only a heretic, but an apostate.—*Liber Gratissimus*, cap. xvi.

⁵ See Father Curci, *Il Dissido tra la Chiesa e lo Stato*, cap. vi.; Cardinal Manning, "The Church and Modern Society" (*North American Review*, Feb., 1880); "The Conversion of England," by St. George Mivart (*Dublin Review*, July, 1884.)

(2) It is then asked "How did this Church originate?" Those who are not Roman Catholics accept the texts quoted (S. Mark xvi. 15, S. Matthew xvi. 18, 19, S. Luke xxii. 32, and S. Matthew xxviii. 20), as proving "Christ the God-man" to be "the foundation of His Church," and believe therefore that "Christ is with her *for ever*, according to Christ's promise." "I am with you always, *even* unto the end of the World. Amen." (S. Matthew xxviii. 20).

But they neither accept the assumption of the Church of Rome, that these passages of Scripture can only apply to Rome, or prove its claims to be exclusively the one only Catholic Church of Christ, nor the assertion that the Pope is "her visible head, Christ's Vicar on earth, the Holy Father."

Even from a Roman point of view these "Petrine texts" cannot prove that S. Peter was the founder of the Roman Church, or infallible, or had supreme jurisdiction over the other Apostles,⁶ or the universal Church, and much less that he could hand down these powers to others. For such an interpretation is not supported by the "unanimous consent of the Fathers" (Creed of Pope Pius IV., art. ii., published by "the Council of Trent.")⁷

⁶ (Galatians ii. 11—14). Cf. Lightfoot, "*Epistle to the Galatians*, 1881," here *in loco*, and p. 354. (S. Matthew xviii. 1; S. Mark ix. 34; S. Luke xxii. 24; Acts i. 17—26).

⁷ To take the most famous text (S. Matthew, xvi. 18, 19) Archbishop Kenrick, of St. Louis, in his speech, published at Naples, 1870, prepared for, but not delivered in, the Vatican Council, declares that Roman Catholics cannot establish the Petrine privilege from Scripture, because of this clause in the Creed of Pius IV., and adds that there are *five different interpretations* given by the Fathers of S. Matthew xvi. 18.

- (1) That *S. Peter* is the Rock, taught by seventeen Fathers.
- (2) That the *whole Apostolic College* is the Rock, represented by S. Peter its chief, taught by eight.
- (3) That the *Faith* of S. Peter is the Rock, taught by forty-four.
- (4) That *Christ Himself* is the Rock, taught by sixteen.
- (5) That the Rock is the *whole body of the faithful*.

The Archbishop sums up thus. "If we are bound to follow the greater number of Fathers in this matter, then we must hold for certain that the word *Petra*, means, not *Peter professing the faith*, but *the faith professed by Peter*."

The Council of Trent declares the Nicene Creed to be "The symbol of Faith . . . the one firm foundation against which the gates of hell shall not prevail (Sess. iii.)"

Roman Catholics argue also that as they only call themselves or are called Catholics, this proves the Roman Church to be *the* true Catholic Church, not a mere part of it, however vast, ancient, powerful, and august; and thus they assume that whatever is said in Scripture of Christ's Church applies to the Roman Catholic Church only, and to no other.⁸ The whole debate on the Papal claims, in virtue of "the privilege of Peter," really turns upon this evidence, for the New Testament contains all that we *know* about S. Peter's authority and teaching.⁹ Moreover, there is no

⁸ The title of the Russo-Greek Church is "The Catholic Orthodox Eastern Church;" less local than "The Catholic Apostolic Roman Church" (*Creed of Pius IV.*, art. x., published by Council of Trent); while "Catholic," only, when loosely and colloquially contrasted with "Protestant," means "Romanist." The English Church uses the term Catholic as applying to herself throughout the Book of Common Prayer. On the other hand, the terms "Protestant Church" and "English State Church, as by law established," occur nowhere in her Prayer Book. Formularies, and Offices. (Prayer Book Preface, Creeds, XXXth Canon, and in an enactment of Convocation, 1571.) The word Catholic, at best, is not of Divine or Apostolic appointment, but of human introduction. Rome's Catholicity will not even stand the definitions of the Jesuit Veron, who says that "To make any doctrine catholic or binding on the conscience of Christians it must be, (1) revealed in the Word of God; (2) proposed to the faithful by the whole Church (Veron, S.J., *Rule of the Catholic Faith*, Paris, 1645, published in English by Waterworth, another learned Roman Catholic priest, Birmingham 1833; a standard work on the subject.) S. Augustine tells us "Faith in Scripture is the most Catholic of all" (S. Augustine, *Serm. xiv.*, De Verb. Apost.)

⁹ "Legal Evidence of Scripture on the Petrine Claims" (*Church Quarterly Review*, April, 1878). But F. Ryder in his "Catholic Controversy," a formal reply of the Anglo-Roman theologians. Cardinal Newman in the number, has not so much as ventured to touch it, implicitly confessing thereby that there is *no case*.

Here is a brief summary of Scripture evidence as to the "Privilege of Peter:"—

(1) In the Old and New Testament "Rock" is confined to Jehovah or Christ (*e.g.*, 2 Samuel xxii. 32; 1 Corinthians x. 4).

(2) All the Apostles were given the power of binding and loosing as well as S. Peter (S. Matthew xviii. 18; S. John xx. 21—23).

(3) All were on an equality after the grant of keys to S. Peter (S. Luke xxii. 24—26).

(4) Christ appointed the Paraclete (Holy Spirit) as his "Vicar" when He went away (S. John xiv. 26; xvi. 7).

(5) S. Peter alone is rebuked by Christ as attempting to oppose God's will (S. Matthew xvi. 23).

evidence in these texts to show that S. Peter, even if he had this privilege, whatever it may be, either could or did appoint any heirs at all.¹ Further, it is a fundamental principle of the Roman Canon Law, that whenever a claim of a right by *privilege* is made, the document attesting it must be produced in evidence by the claimant, or else the case fails. Let the Church of Rome produce S. Peter's last will and testament, or even the witness of ancient writers who can say that they ever saw it, heard of it, or

(6) S. Peter is the only Apostle on record (except Judas Iscariot) who denied Christ with an oath (S. Matthew xxvi. 69—75).

(7) Though occupying a prominent position, no act of jurisdiction by S. Peter over the Apostles or Elders is found.

(8) S. James and the Church of Jerusalem certainly had any presidency of the kind mentioned (Acts xii. 17; xv. 13, 21; Galatians ii. 9—12).

(9) S. Peter is sent with S. John to Samaria by the other Apostles (Acts viii. 14).

(10) He is openly opposed and refuted by S. Paul, S. Peter being the only Apostle on record who erred in Church doctrine and order (Galatians ii. 11; see S. Cyprian's Epistle, lv. 14).

(11) S. Paul asserts his own absolute authority over the Gentiles, and claims to be equal with "the very chiefest Apostles" (2 Corinthians xi. 5; xii. 11; 1 Corinthians iv. 17; xvi. 1; 2 Corinthians xi. 28).

(12) S. Peter after a time was restricted to the "Church of the Circumcision," and is withdrawn from any authority over the Gentiles (Galatians ii. 7, 8).

(13) Nothing whatever connects S. Peter with Rome, except the guess that "Babylon" (1 S. Peter v. 13) *may* mean the Church of Rome (an unfortunate guess for the Roman Church) (Isaiah i. 21; Jeremiah ii. 20; iii. 1, 6, 8; Ezekiel xvi. 15, 17, 20, 26; Hosea ii. 5; Revelation xvii. and xviii.)

(14) To specifically attach themselves to S. Peter, in a special manner, is schism in Christians (1 Corinthians i. 12).

(15) S. Peter never makes for himself any claim to the primacy, but is "fellow elder" (1 S. Peter v. 1).

(16) S. Matthew xvi. 19, is interpreted by most of the Fathers (notably Origen, S. Cyprian, S. Ambrose, S. Hilary, S. Gaudentius, S. Augustine, S. Jerome, S. Leo the Great) as only a *promise* of power, and as applying to *all the Apostles*, not S. Peter alone. Tertullian explains it as referring to S. Peter being the *first* to unlock the doors of the Kingdom of Christ to both Jews and Gentiles. This event cannot ever happen again *for the first time*. (*De Pudicit.* xxi.)

¹ This is an incurable defect of title, according to Roman Canon Law, which rules that a *personal* privilege dies with the person named (Bonif. VIII., *De Reg. Jur.* vii.; *Decret. Greg.* ix., v. 33, ix.)

even conjectured that it might be producible. The Church of Rome, then, "cannot give what it has not got."

As to the personal infallibility of the Pope, even *ex cathedra*, whatever that may mean,³ I will merely quote the teaching of a work well known—Keenan's *Controversial Catechism*.⁴

"Q. Must not Catholics believe the Pope to be *infallible*?"

"A. *This is a Protestant invention.* It is no article of the Catholic faith. No decision of his can bind, on pain of heresy, unless it be received and enforced by the teaching body, that is, by the Bishops of the Church."⁵

² As the Canon Law is the formal voice of the Roman Church, and largely made up of what are now treated as the infallible utterances of Popes, it cannot be appealed from by Roman Catholics. "They have not Peter's heritage who have not Peter's faith" (S. Ambrose, *De Pœnit.* This has been evaded in *later editions* by altering *fidem* into *sedem*, which does not agree with the context). See this question and many others more fully worked out in Dr. Littledale's *Plain Reasons against joining the Church of Rome*, pp. 170, 189, 199, 218, 219, 225, 238. A book especially addressed to Churchmen (published by S.P.C.K.), last edition, 1884, at 1s., of which I have made great use. *Results of Mr. Gladstone's Ex-postulation*, by Umbra Oxoniensis. Baronius, *Ann.* 912, viii. Ranke's *History of the Popes* (esp. i. 2 and 3). Dr. J. H. Hopkins' reply to Msgr. Capel. *American Church Review*, January, 1885. Canon Jenkins' letter to Manning, "Corporate Nature and Succession of the Episcopate."

³ Roman theologians have been divided on this point. Thus the Syllabus of 1864 is "an act of doctrinal authority," and "part of the supreme and infallible teaching of the Church," according to Cardinal Manning (*Petri Privilegium*, pp. 34-39); "the one anchor of safety," Pius IX. (*Discorsi di Pio IX.*, vol. i., p. 59). On the other hand Cardinal Newman says it "has no dogmatic force" and "makes no claim to be acknowledged as the word of the Pope" (Letter to the Duke of Norfolk).

⁴ Published with the formal approval and licence of Hughes, the Roman Catholic Archbishop of New York, and formal approbations of the four Roman Catholic bishops in Scotland, 1846, and third edition corrected by the author 1853-4.

⁵ Since the Vatican decrees this question and answer have been dropped out of the type, and no hint of any change is given; but pains have been taken to make it seem the *very same thousand of the very same edition*. This kind of thing cannot pass unnoticed. One or two examples will suffice:—A French *New Testament*, Bordeaux, 1686, printed with *archiepiscopal approval*, has been boldly garbled, e.g. 1 Cor. iii. 15, "He himself shall be saved, yet in all cases as by the *fire of Purgatory*." (1 Tim. iv. 1) "Now the Spirit speaketh expressly, that in the latter days some will separate themselves from the *Roman faith*." The outcry raised at this audacity led to the

With this compare *A Catechism of Christian Doctrine*, revised edition, 1883, p. 17, published by Thomas Richardson and Son:—

"92. Is the Pope infallible?

"The Pope is infallible.

"93. What do you mean when you say that the Pope is infallible?

"When I say that the Pope is infallible, I mean that the Pope cannot err where, as Shepherd and Teacher of all Christians, he defines a doctrine concerning faith and morals to be held by the whole Church."⁶

Further comment is superfluous. To quote the words of one who is now "fallen asleep," "One of the saddest portions of controversy is the thought of how much is owing to forged writings; to what extent the prevailing system, as to the Blessed Virgin, came in upon the authority of writings which Roman Catholic critics now own to have been wrongly ascribed to the great Fathers whose names they bear; to what extent the present relation of Rome to the Eastern Church and to ourselves is owing to forged Decretals The

destruction of this edition; but it may be seen in the British Museum, Library at Lambeth, and Durham.

Di Bruno, *Catholic Belief*, 1878, p. 202, quoting S. Cyprian in favour of the Immaculate Conception of the Blessed Virgin Mary, has, "S. Cyprian, a Father of the third century, says,"—but the passage cited is really from a treatise ascribed to Arnald of Bonneval, a writer of the twelfth century, whose writings, though bound up in the same volume as S. Cyprian's works in the editions of Bishop Fell and the Benedictines, are *placed at the end*, with a separate title, head lines, and pagination, so that there could be no mistake. Notice was taken of this by Dr. Littledale, *Plain Reasons*, p. 132. In Di Bruno's *fifth edition* he has quietly altered this into—"The ancient writer found in S. Cyprian's works says," and alludes to, "*the Anglican*, Bishop Fell's edition," which leaves the same false impression on the reader as before. Di Bruno says (ed. 1878, p. 179) "The Catholic belief in Purgatory rests *especially* on the Apostolic traditions of the Church, recorded in *all* ancient Liturgies." This error was noticed by Dr. Littledale. Di Bruno, *fifth edition*, has dropped out "*especially*" and "*all*," though the references still give no support to the *Romish* doctrine of purgatory, though prayers for the dead are found. For proof see *Translations of Primitive Liturgies*, by Neale (Hayes).

⁶ Cf. Bellarmine (*De Pontif*, iv. 5), "If the Pope should err by enjoining vices or forbidding virtues, the Church would be obliged to believe vices to be good and virtues bad, unless she would sin against conscience." (Supposing this possible.)

forgery of the Decretals. after they had "passed for true during eight centuries," was owned by all, even by the Church of Rome. *But the system built upon that forgery abides still.*"⁷

"Do you know, Monseigneur," says Gratry, "in the history of the human mind, any question, theological, philosophical, historical, or otherwise, which has been so disgraced by falsehood, bad faith, and the whole work of the forgers? I say it again, *it is a question utterly gangrened by fraud.*"⁸ Also F. de Reynon, S.J.,⁹ says, "Yes, the impostor has attained his end. He has *changed*, as he wished, the discipline of the Church; *but he has not arrested the general decay.* God never blesses imposture. The false Decretals have never produced anything but mischief"¹

⁷ *An Eirenicon*, pp. 236—255, by Dr. E. B. Pusey, Regius Professor of Hebrew in the University of Oxford, *cf.* authorities quoted in that work.

⁸ Gratry, Letter ii. to Msgr. Dechamps.

⁹ *Etudes Religieuses*, November, 1865.

¹ It may be observed here briefly that:—

(1) Not only have the Roman claims of supremacy no authority from Scripture, the Old Creeds, Councils, and Fathers,—nay rather, are excluded by such evidence,—but the serious flaws in the Papal Succession prove that there has been no valid election to the Papacy for hundreds of years. ("See Legal Flaws in the Later Papacy," *Church Quarterly Review*, July, 1884, and preceding papers.)

(2) The faith of the Roman Church depends on the decisions of one man, *without the consent of the Church* (Vatican Decrees, sess. iv. cap. 4). Hence there is no certainty in her faith, for he may be heretical, wicked, or mad, as several popes have been. (Baronius, *Ann.* viii. 912; Genebrard, *Chron. Sac.* iv. ann. 901 (Cologne, 1571); Petrarch, *Decameron*, i. 2; Bellarmine, *Concio xxviii. Opp.* tom. vi.)

(3) The Roman dogma of intention makes the Roman Orders and sacraments uncertain, both in the past (Ranke's *History of Popes* i. 2; Jerviss' *History of the Church of France*, chap. viii.) and in the present, because their validity depends upon the intention of the officiating minister, "and no man can see another's intention" (Cardinal Bellarmine, *Disput. Controv. De Justific.* III. viii. 5).

This does not affect English Orders, because there never has been such unbelief amongst the clergy as to import this peril; and had there been, as the English Church does not hold the dogma of intention, it cannot be affected by it: nor was it binding in the Roman Church till the Trent Decree, March 3rd, 1547.

(4) The Roman Church has been more fruitful in heresies than any other, and though now apparently having a solid exterior, is within only held together by the screw of authority, being divided into two great parties, Maximizers and Minimizers, not to mention Old Catholics, Gallicans, and Ultramontanes. (Protestants did not invent these names.)

"We," says S. Augustine, "who are Christians in name and deed, do not believe in S. Peter, but in Him on whom S. Peter himself believed,—He, the Christ, Peter's Master, in the teaching which leads to life everlasting, He is our Master too" (*De Civitate Dei*, xviii. 54).

The most probable reasons for the present existence of the Roman Catholic Church are (1) she still has left the elements of Christianity, however much they have been weakened and obscured by error, hence the earnestness and admirable self-sacrifice found in some Roman Catholics. (2) She still has many attractions for the lower side of human nature even in the nineteenth century, both in her ritual and assumption of unerring and supreme authority. (3) Hitherto she has existed in the "comparatively dark ages," with all the advantages of superior power, numbers, and extensive jurisdiction. In the present age, when "men run to and fro, and knowledge is increased" in a manner unknown before, it is a serious question for the Roman Catholic Church how in its present state it can face the future,² for its power has been weakened in every country in Europe since the revival of learning.

To quote the words of Cardinal Newman (though since retracted), when he wrote in the full vigour of his marvellous intellect, (*Prophetical Office of the Church*, pp. 103-4, 1837; *Essay on Development*, Preface 1845), "We must deal with her as we would towards a friend who is visited by derangement, in great affliction, with all affectionate tender thoughts, with tearful regrets and a broken heart, but still with a steady eye and a firm hand. For, in truth, she is a Church beside herself; . . . her real self only in name; and till God vouchsafe to restore her, we must treat her as if she were that evil thing that governs her."

² For instance, an enquiry into the condition of the Roman Catholic population of Spain, Portugal, Italy, France, or portions of South America (where Rome if anywhere holds sway), and the moral and intellectual effects of Roman Catholicism on those people will not give a very cheering reply. (Above, p. 4, and Littledale's *Statistics, Plain Reasons*, edition 1884, pp. 203—214).

Father Curci in Preface to *Translations of the Gospel and Acts*, 1879, says, "The New Testament is of all books that which is least studied and read amongst us, inasmuch that the greater part of the laity, even such as are instructed and practising believers, do not so much as know that such a book exists in the world, and the majority of the clergy themselves scarcely know more of it than they are obliged to read in

(1) ROMAN CATHOLICS WORSHIP THE BLESSED VIRGIN AND THE SAINTS AS MUCH AS, OR MORE THAN, CHRIST.

It is stated "The Catholic Church teaches that, as God is omnipotent, He *could* grant our prayers when they are offered straight to Him." All who profess and call themselves Christians believe this; and since it is also stated that "Neither the Blessed Virgin nor the Saints have any power except through Christ," "they know what happens on earth through Christ," those Christians seem far more reasonable in this worship who *do* make prayers straight to God and Christ, for (1) there are direct and clear commands in Scripture for it, whereas there is not a single word in favour of prayer to the Blessed Virgin Mary or Saints. (2) Should we make requests to the Saints, we must make them first to Christ, and through Him before the saints can hear us, since they are, at best, but human souls, neither omniscient nor omnipotent, even *if in glory*, which the Romish doctrine of Purgatory and the orthodox belief in an intermediate state, make very doubtful.³

Moreover the Jesuit Veron (*Rule of Catholic Faith*) lays down that it is not a matter of faith that *any* person not named as a saint in the Bible is a saint at all, or *capable of being invoked*. To make prayers straight to God and the Divine Son is not only, therefore, to say the least, the most reasonable way, but the most sure way of being heard.

So the great Cardinal Cajetan (A.D. 1469—1534) says, "We

the *Missal* and *Breviary*:" Curci, *Avvert. Prelim. in N.T.* § xi.; and *Vaticano Regio*, vi. 10. vii. § 16, Firenze, Roma, 1883; Bougaud, Vicar General of Orleans, *Grand Peril de l'Eglise de France*, Paris, 1878; and Liverani, Domestic Prelate and Protonotary of the Holy See, *Il Papato, L'Impero, e il Regno d'Italia*, Florence, 1861.

³ For, on Roman principles, purgatory is reserved exclusively for pious and justified souls, which have departed in a *state of grace*. *Catechism of Trent*, I. v. 5; Perrone, *Prael. Theol.*; and also this pamphlet, which they support by quoting S. Matt. v. 26, "Verily, verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing," and yet we are told "Saints have no desires left for themselves."

In pain beyond all earthly pains,
Favourites of Jesus: there they lie,
Letting the fire purge out their stains,
And worshipping God's purity.—FABER.

(Quoted in *Catholic Belief*, by Dr. J. Di Bruno: published by Burns and Oates).

have no *certain knowledge* as to whether the saints are aware of our prayers, although we piously believe it.”⁴

Further, the Catholic Church teaches that “it is in the plans of God to draw us to Him by inducing us to dwell on the examples of His Mother⁵ and of His Saints, and to confide in the power which He has given them.” In all books meant to allure proselytes or answer objections issued by the Roman Church, subjects such as Mariolatry are presented in their mildest form, and the main question on these points is either altogether ignored or smoothed over at the end.⁶ Now take a few facts:—In the *Année Liturgique* (Rome, 5th edition, 1870) there are thirty-nine feasts specially in honour of the Virgin Mary, to twenty of our Lord. In the Rosary (of one hundred and sixty-six beads) there are recited one hundred and fifty “*Hail Marys*” to one “*Creed*,” and fifteen “*Our Fathers*.” During the month of May,⁷ which is set apart as the “*Month of Mary*,” special altars are set up in honour of the Blessed Virgin, and huge images of her block the view of the high altar itself. To “*Non-Catholics*” who have not travelled much these things are comparatively unknown. Even in the “*Indulged Votive Mass of the Holy Trinity*” (*Raccolta*, English translation, Burns and Oates, 1873) Mariolatry creeps in. Indeed, an opinion has been advanced by some writers that she is bodily co-present with Christ in the Eucharist, and is there fed upon by communicants.⁸ With this compare Cardinal Bellarmine’s words, “As to external acts of adoration. *it is not easy to make distinction*, for, generally speaking, the external acts are common to every species of worship, and the only exception, the only peculiar

⁴ *Comm. in Secund. Secundæ. qu. lxxxviii. art. 5.*

⁵ Mother of God is only applicable to the blessed Virgin as the mother of God the Son, and then only with regard to His human nature.

⁶ For example in *Catholic Belief*, by Dr. Di Bruno, fifth edition, p. 195, chap. xi. proves and defines the title Theotokos—which title the English Church accepts. Chap. xli. argues it is right to love and respect the Blessed Virgin Mary, whom Christ so loved; very little being said about her intercession. Chap. xlii. is on the immaculate conception, and avoids the main issue.

⁷ And September also was lately proposed.

⁸ Dr. Pusey, *Eirenicon*. part i. 168—172, who quotes his authorities in support of this; and Canon Oakeley, *Letter to Manning*. p. 23, Longmans, 1866. Faber, *The Blessed Sacrament*, p. 516.

rite, to be reserved for the worship of God Himself, is sacrifice; and *what is connected with sacrifice*,—temples, altars, and priests.”—*Disput. Controv. De Sanct. Beat.* i. 12. Moreover, these prayers are not *simply* addressed to the Saints in the same manner as requests to living friends, as some try to make out, (though they are used at Divine Worship) but many are applicable to God, if His name be substituted for the saint's. Nor are they mere *hasty* exclamations of fervent adoration made by persons of impulsive nature: but the *Ruccolta* is a collection of prayers *specially indulgenced* by the popes, therefore of indisputable authority in the Roman Church. The *Glories of Mary*, by S. Alphonso Liguori, is a formal theological work.* I give a few extracts as specimens:—

“Queen, Mother, and Spouse of the King, to her belong dominion and power over all creatures.” “She is Queen of Mercy, as Jesus is King of Justice.” “In the *Franciscan Chronicles* it is narrated that brother Leo once saw a red ladder, on the top of which was Jesus Christ; and a white one, on the top of which was His most Holy Mother. And he saw some who tried to ascend the red ladder, and they mounted a few steps and *fell*; they tried again, and again *fell*. They were then advised to try the white ladder, and by that one they *easily ascended*, for our Blessed Lady stretched out her hands and helped them, and so they got safely to heaven.” “Often we shall be heard more quickly, and be thus preserved, if we have recourse to Mary and call upon her name, than we should if we called on the name of Jesus our Saviour.” “At the command of the Virgin all things obey, even God.”†

Further, if saints, for the greatness of their examples, are revered, it is reasonable to expect to find those presented for our regard who are best fitted “to draw us to God by dwelling on their examples” But except the Blessed Virgin and S. Joseph—this is not the case—obscure and doubtful “saints” being largely invoked. The words of the fathers of the Early Church are irreconcilable with these practices.‡

* The Congregation of Rites decreed (1803) that “in all writings of Alfonso de Liguori there is not one word that can justly be found fault with.” Pius IX. made him a “Doctor of the Church.”

† “Imperio Virginis omnia famulantur, etiam Deus.”

‡ For example, S. Irenæus, S. Clement of Alexandria, Origen, S. Athanasius, S. Augustine, S. Chrysostom.

But Holy Scripture, within the reach of all for the most part, and accepted by all Christians, declares that God will not share His glory, or the smallest degree of His divine rights, with any of His creatures, glorified or not (Exodus xx. 5; Isaiah xlii. 8). Jesus Christ declares Himself, and is declared by His Apostles, to be the one, single, and only way to the Father; to be perfect and entire in His love for man, in His intercession and answer to prayer (S. John x. 14, 15; xiv. 6; xiv. 14; S. Matt. xi. 28; Acts iv. 12; 1 Tim. ii. 5, 6; Heb. ii. 17; vii. 25). In the New Testament there are only four examples of acts of reverence being done to saints and angels; in all these it was promptly rejected and forbidden (to saints, Acts x. 25, 26; xiv. 13, 15; to angels, Rev. xix. 10; xxii. 8, 9).

If angels have joy in heaven over repentant sinners, they are, nevertheless, always spoken of, and regarded as, totally distinct beings from "the spirits of just men made perfect."³ On the other hand, (1) Jesus Christ *never* blamed or refused an act of worship offered to Himself; (2) the phrase "invoke" or "call upon" *in prayer* is used in the New Testament always of God or Christ, never of any other. It is further stated "*how* they (the saints) know it (*i.e.*, 'what happens on earth') we can tell no more than *how* men's souls and glorified bodies will be united in the resurrection: which latter is a doctrine common both to the Catholic Church and the Anglican."

Now, this is no argument to prove the knowledge of the saints as to "what happens on earth," because (1) from the facts stated before (pp. 11, 13), the doctrine of the Invocation of Saints has no certain proof whatever, and therefore cannot be placed on the same footing as the doctrine of the Resurrection, which is a fundamental one of the New Testament and the whole of Christendom; (2) from Scripture (esp. 1 Cor. xv.) and from the analogy

³ (Hebrews xii. 23), with which cf. Hebrews ii. 11—18; and even if this were not so, it neither proves for *certain* that "the saints know what happens on earth," neither does it, in either case, justify even their "secondary worship" (*dulia*).

⁴ (1) S. Matt. ii. 11; viii. 2; ix. 18; xiv. 33; xv. 25; xvii. 14; xx. 20; xxviii. 9—17; S. Mark, v. 6; S. John, ix. 38; Heb. i. 6; Rev. v. 8.

(2) Acts, ii. 21; vii. 59; ix. 14—21; xxii. 16; Rom. x. 12—14; 1 Cor. i. 2; 2 Cor. i. 23; 2 Tim. ii. 22; 1 Peter, i. 17. In its secular use it is applied to S. Paul's appeal to Cæsar.

of nature—for example, we get at least a partial answer to the question (1 Cor. xv. 30), “How are the dead raised up?” (3) If this were not so, in plain words the argument simply states that because we cannot tell *how* men’s souls and glorified bodies are united at the resurrection, and because we cannot tell *how* the saints know what happens on earth, it follows that we *must* believe that the saints *do know* what happens on earth—which is a false conclusion. If the argument proved anything, it would prove that human knowledge, as regards the *how* in these cases, is equally limited.

(2) ROMAN CATHOLICS BOW DOWN BEFORE A WAFER ON
ENTERING AND LEAVING CHURCH.

It is attempted to justify this by stating a well-known fact, viz., that “the Blessed Sacrament or Consecrated Host,” as the “wafer” is called, “is reserved or kept in the Tabernacle on the altar,” the Roman Church teaching “that Christ Himself is there—body, soul, and divinity, as He is in Holy Communion when He is received by Catholics.”

This materialism is not “the one visible link between God and man,” for it takes away the whole signification, mystery, and nature of a sacrament (especially of the Holy Eucharist),⁵ and presents men with a miracle which involves a greater one, for it assumes (an assumption involving most revolting alternatives!) that God requires men, *after a gross, carnal, earthly, materialistic way*, to drink the blood of and to devour “the body, (the bones, nerves, tissues, &c.) soul, and divinity of Jesus Christ.” Happily, this is not necessary to be believed either from Scripture or unassisted reason. That Jesus Christ *is present* the English Church believes; but in no such way as this (see many Anglican standard works, such as Hooker, *Eccles. Pol.* bk. v.; Harold Browne on *The Thirty-nine Articles*; or Sadler’s Handbook, *Church Doctrine, Bible Truth*, last edition, 1883, G. Bell & Sons) To those, then, who do not believe this gross materialism of Romanists, it must

⁵ Cf. *A Catechism of Christian Doctrine*, revised edition, 1883, Richardson and Son, p. 48, “What is a sacrament? A sacrament is an outward sign of inward grace, ordained by Jesus Christ, by which grace is given to our souls.”

seem "a blasphemous fable and dangerous deceit" (Articles xxxi. and xxxix.) to worship a wafer, which is (according to men's senses, in a case where the senses can be legitimately applied with moral certainty) a consecrated piece of bread, and not Jesus Christ Himself, "body, soul, and divinity, as He is verily and indeed received by the faithful." We are told "Such was the unswerving faith of men like S. Augustine, S. Francis Xavier, S. Thomas Aquinas, Michael Angelo, Dante, and Tasso." Of these, S. Augustine (A.D. 389) lived nearest the time of the Apostles, before the "faith once for all delivered to the saints" had been obscured by Roman novelties of morbid growth, under the plea of development of Christian doctrine. Let him speak for himself.⁶

That Cardinals Wiseman, Manning, and Newman gave their assent to the doctrines of 1854 and 1870,⁷ may well shake any former belief in their powers of judgment. Wiseman was a "dilettante" scholar, having but superficial knowledge. Manning, as a scholar, is not even thought as much of. Newman's best years were over when he left Oxford to join the Roman Church, into taking which step he was weak enough to be driven⁸

⁶ "For if sacraments had not a certain *resemblance to those things of which they are the sacraments*, they would not be sacraments at all. But from this *resemblance* they receive, for the most part, the names even of the things themselves. As therefore, after a certain manner, the sacrament of the body of Christ is the body of Christ, the sacrament of the blood of Christ is the blood of Christ, so the sacrament of faith is faith" (Ep. 98, Ad Bonifac.) "They [the wicked] are not to be said to eat the body of Christ, because neither are they to be accounted among the members of Christ" (*De Civ. Dei*, xxi. 25.)

With this Theodoret agrees, "For He Who called the *natural* (*φύσει*) body, corn and bread, and Himself also a Vine, honoured the symbols which are seen with the title of bread and wine, *not changing the nature*, but adding grace to nature."

So Pope Gelasius, "Certainly the sacrament of the body and blood of Christ, which we receive, is a divine thing; wherefore also we are by the same made partakers of the divine nature, *and yet the substance and nature of bread and wine ceaseth not to be.*"

(See the quotations cited in notes to a sermon on "Presence of Christ in the Holy Eucharist," by Dr. Pusey, preached 2nd Sunday after Epiphany, 1853.)

⁷ Infallibility of the Pope and the immaculate conception of the blessed Virgin Mary.

⁸ It is not for me to disparage a great man, but I am not alone in this opinion.

by the persecution of the Anti-Tractarians and his own morbid frame of mind. The late Lord Beaconsfield's dictum is still true; it was a step *which has been apologized for,⁹ but never explained.* But if mere names stand for arguments, those who are not of the Roman obedience can quote, for example, such great names as Dr. Döllinger,¹ Dr. Lightfoot (present Bishop of Durham), Dr. Dörner, Professor Westcott, the late Dr. Pusey, and Bishop Martensen. If "crowds of scientific and literary laymen, men who are capable of leading by their intellects," do know so little of the true scientific spirit and method as to believe in the dogma of transubstantiation as taught by the Church of Rome of the time being, this would not prove the truth of it. But this is far from being the case, inasmuch as "crowds of scientific and literary laymen" believe in no such thing.²

(3) ROMAN CATHOLICS SAY PRAYERS TO IMAGES AND IDOLS.

"She places their images in her churches in order to bring vividly before the mind, by the sense of sight, the *characteristics* of the Mother of God and of God's various Saints, the inhabitants of the Church triumphant." Now, a painted doll or tawdry image³ seems a doubtful, possibly injurious medium, "in order to bring vividly before the mind, by the sense of sight, the characteristics of the Mother of God and God's Saints," even for persons of education and strong, well-cultivated imagination, much more so in the case of "even little children and the most simple peasantry." Pagan Greece or Rome may be cited as "honouring its heroes in very much the same manner," but in the present day the mayor of a city receives no such honour, though

⁹ In Newman's *Apologia pro vita sua*.

¹ Who rejects the dogmas of 1854 and 1870, though he was brought up as a Roman Catholic, and is a far more able scholar, historian, and powerful thinker than Newman.

² To give all the names would be to give a list of the most eminent men in all branches of science and literature. See on this subject an able article by Principal Fairbairn, "Catholicism and Apologetics," in the *Contemp. Review*, February, 1885.

³ I merely call things by their true names, as may be seen by looking at Roman churches and "repositories," *especially those abroad.*

called "worshipful." Nor is there record of special festivals appointed at Westminster Abbey in honour of the statues of England's greatest heroes; nor do people kneel before them and ask "the originals" to pray for them, nor do they burn candles to them at rival shrines.⁴

"Catholics, then, *kneel before* the statues of the Blessed Virgin Mary and of the Saints, and ask the *originals* to pray for them."⁵ The "unswerving faith of S. Augustine" (he died A.D. 430) teaches as follows:—

"Confounded be all they that serve graven images, that boast themselves of idols."

But some disputant, who thinks himself learned, comes forward and says, "I do not worship a stone, nor that image which is without feeling; for it is not possible that your prophets should have known that they have eyes and see not, and I be ignorant that the image has no soul, and sees not with its eyes, nor hears with its ears. I do not worship *that*; but I bow before (*adoro*) what I see, and serve him *whom I do not see*." "Who is he?" "Some invisible power," he replies, "which presides over that image." By giving *this sort of explanation of their images they think themselves very clever, as not worshippers of idols.*" (*Enarr. in Psalm xcvi. 11*).⁶ Pilgrimages to rival shrines and rival images are inconsistent with pure devotion to the original.⁷

It is stated, further, "Catholics know that even the Blessed Virgin Mary was entirely dependent on Christ for her *Salvation*, that though singled out by God to be the mother of His Son, and as a *natural consequence* conceived in a *state of grace*, and as free from taint of sin as *Eve was before the Fall*, the Blessed Virgin Mary enjoyed this glorious privilege only in virtue of the merits of Christ; and *consequently stood in need of a Saviour* as much as ourselves, in so far as she was the creature of God."

In the New Testament there are only twenty-three places where the Blessed Virgin is mentioned.

(1) Epithets of honour bestowed on her are common to

⁴ See above, pp. 11-15. on Mariolatry. It may be questioned if they are inhabitants of the Church triumphant at all. See above, saints.

⁵ Cf. in support of this *Conc. Trid. sess. xxv.*

⁶ Cf. Van Espen, the great Roman Canonist, *Jus. Eccl. II. 1, xxxvii., F. Curci, Avert. Prelim. in N.T. § 10.*

⁷ Cf. S. Athanasius, *Cont. Gent. opp. Athanasii, i. 10, Paris, 1627.*

ordinary believers, therefore not peculiar to her, however blessed she may be.

(2) The rash conclusions drawn from these by half-thinkers are restricted, if not excluded, by our Lord's own words (*e.g.* S. Matthew xii. 46—50; S. Mark iii. 31—35; S. Luke xi. 27, 28; S. John ii. 1—5).

(3) Christ's earthly humiliation called for the exercise of filial obedience, for thus it became Him to "fulfil all righteousness" (S. Matthew iii. 15) in being "subject unto" His *parents* (S. Luke ii. 51).

(4) The Virgin, however blessed *among women*, neither knew nor understood the mission of Christ (S. Luke ii. 19, 33—35, 41—50) at first, though instructed afterwards.

The improbable legends cited in support of the cultus of the Blessed Virgin are of no authority whatever.

Now, (1) *before the Fall* there was no need of a Saviour (see Bishop Bull, *State of Man before the Fall*, and the Fathers there quoted), therefore the Blessed Virgin Mary, being conceived as "Eve before the Fall," either needed no Saviour, or *was* conceived in sin and guilty of sin, for Christ is a Saviour from sin, for which reason men need Him, not because they are creatures of God,⁸ but sinful creatures. But the Virgin, it is admitted, did need a Saviour; therefore she was not conceived sinless.

(2) If we allow the "*a priori* argument,"⁹ viz., this *ought* to be, therefore it *is*, we must argue that as the Blessed Virgin Mary was conceived without sin, therefore, as a *natural* consequence, her parentage was sinless, and so backward to "Eve before the fall," which not only contradicts the history of humanity given in the sacred and other records, but cuts at the root of the one central fact—the Incarnation of our Lord and Saviour Jesus Christ.¹ "Where will be the peculiar privilege of the Lord's Mother, who is held to be the only one rejoicing in the gift

⁸ For every creature of God is good—God is not the author of evil.

⁹ A favourite one of Roman controversialists, as also the formula, "Wherefore, because, if so, why not?"

¹ Thus, "Mary, sprung from Adam, died because of sin; Adam died because of sin; and the flesh of the Lord, sprung from Mary (by the operation of the Holy Ghost and the power of the indwelling divine Logos, be it remembered.—See Athanasius, *De Incarn. Verbi Dei*), died to blot out sin."—S. Augustine, *Enarr. in Psalm xxxiv.* 3. gle

of progeny and in virginity of person, if you grant *the same to her own mother?* This is not to honour the Virgin, but to detract from her honour. . . . How can that conception be alleged as holy which is not of the Holy Ghost—that I may not have to say, which *is* of sin—or be accounted as a festival when it is not holy? The glorious Virgin will gladly go without this distinction, whereby *either sin will seem to be honoured or a false holiness alleged.*² Yet in the face of this, the proposition, “Praise offered to Mary, as Mary, is vain,” was condemned;³ thus the Blessed Virgin Mary is not even invoked merely as a medium through which to honour Jesus Christ, but is placed on the footing of a deity.

It is stated “the sacraments and the intercession of the Saints are channels, by means of which Christ’s merits are applied to our souls.” Now, to put the intercession of Saints and its supposed value on the same platform as sacraments “ordained by Jesus Christ” (*e.g.* Baptism and Lord’s supper) has neither the warrant of Scripture, the Fathers, nor reason (see above, pp. 11—13), nor is there proof that their intercession is a channel of grace.

(4) ROMAN CATHOLICS ACCEPT EVERY SO-CALLED MIRACULOUS EVENT WITHOUT INVESTIGATING ITS CLAIMS ON THEIR REASON.

It may be said, granting that the above is true, a Roman Catholic is either “a downright credulous fool” (these are not my terms) or “a hypocritical crafty knave.” With this deduction men are not concerned, the question

² S. Bernard, called “the last of the fathers,” “Letter clxiv. to the Canons of Lyons on the new feast of the conception of B. V. M.”

“The flesh of the Virgin was conceived in original sin, and therefore contracted these defects. But the flesh of Christ took its nature pure of fault, from the Virgin.”—S. Thomas Aquinas, Summa, III. xiv. 3. The doctrine, then, of the immaculate conception is well nigh contrary to “the unanimous consent of the fathers.”—Cardinal Turrecremata, *Tract. de Concept. B. V. M.* See Dr. Pusey, “Letter I. to Newman,” pp. 72—286; and Petrus de Vincentia, *Catalogue of 216 Witnesses against the Immaculate Conception*, Venice, 1494.

³ By Pope Alexander III., December 7th, 1690.

is about the truth of the "so-called miraculous event."⁴

On this subject Dr. J. B. Mozley⁵ says: "This strong human affection (the innate love of the supernatural in man's heart) has flourished successively upon heathen, upon Christian, and upon scientific material; because in truth it is neither heathen, nor Christian, nor scientific, but human. Springing out of the common stock of humanity, which is the same in all ages, it adapts itself to the belief, the speculations, and the knowledge of its own day. It avails itself of every opening which religious truth or obscure laws of nature may afford, and every fresh growth of supernaturalism borrows the type of the age. And thus is produced that constant succession of miraculous pretensions, which, varying in shade and form, and taking its colour from heathen mythology, or Christian truth, or Gothic or Celtic fancy, or scientific mystery, is a perpetual and standing phenomenon of human nature; its evidences being of one homogeneous type and one uniform level, *which lies below a rational standard of proof*," (pp. 162-3). Again, "The Fathers, while they refer to *extraordinary Divine agency* going on in their own day, *also with one consent* represent miracles as having ceased since the Apostolic era," (p. 165, and note 1 for proofs).

"The evidence of the Gospel miracles is a *special case* which must be decided on its own grounds; were the annals of mankind *crowded even much more than they are with spurious cases*, we should still have to take the case of the *Gospel miracles by itself*" (p. 185). "Its foundation lies so deep in the wonderful character and extraordinary probity of the witnesses, and in the unique character and result of the revelation, that it sustains the weight which it is required to sustain" (p. 186).⁶

⁴ I omit such marvels as "the seamless coats," e.g., one of Agentenil and one of Treves; the "chain of S. Peter," "holy candle of Arras," and the quantity of wood claimed to be of "the true cross" (for a brief account see Dr. Littledale's *Plain Reasons*, ed. 1884, pp. 149-153.)

⁵ See the whole of Lecture VIII. in *Eight Lectures on Miracles*, preached before the University of Oxford in the year 1865, fourth edition, 1878, Rivingtons; and Sir David Brewster, *Letters on Natural Magic*, I.—IV.

⁶ With this compare Schaff, *Person of Christ*, pp. 251-370, for the evidence of unbelievers on this point.

The tone of Scripture on this subject may be seen in (S. Matthew xvi. 4), "A wicked and adulterous generation seeketh after a sign." (Cf. S. John iv. 48, 1 Cor. i. 22, 23).

(5) ROMAN CATHOLICS BELIEVE THE PRIEST'S ABSOLUTION STANDS GOOD IN HEAVEN, IF THEY DO BUT REPEAT A LIST OF THEIR SINS.

In the Roman Church *bond fide* absolution depends on "the sacrament of penance," which "is part of an *atonement* we have to make even for forgiven sins." Thus Roman penance is not merely *remedial* as in the Greek Church (cf. Morinus, *De Penitent.* iii. xi.).

This is not the place to discuss the merits or demerits of the modern Roman system of Moral Theology, as given by Liguori, or those standard authorities on the subject who follow him; nor with the questions of penance by means of money payments—Romish idea of purgatory and indulgences and what these doctrines involve in practice. But to be brief, an extract is given, in conclusion, which speaks for itself:—

"When a young man, accustomed to the periodical avowal of his faults, has listened to the mild homily of the priest, and accomplished his yet milder penance, will his life have received any moral shock, powerful enough to strengthen him for the most difficult and laborious of victories? Is it not rather to be feared that the routine of this repeated plastering of conscience, as easy as it is inefficacious, joined to the forgetfulness of the law of bodily penance, produces nothing but half-made Catholics of a lame and indolent piety, always ready to come to a compromise with the world and with nature, studious of appearances, and wanting courage to put the axe to the root of the tree, adorning the outside of the cup, and neglecting to cleanse it within?"

"Père Lacordaire had no settled plan for effecting a reaction against this system. He simply followed another, which was more in harmony with his own principles and his own instincts of piety, and which proved also more fruitful in its results. He belonged to that race of Catholics, so rare in our age, who take the gospel literally, and who learn it from the gospel itself, and not

“from that multitude of little books which abound nowadays, of doubtful orthodoxy and sickly sentimentality, without sap, without force, without vitality; in short, to use the happy expression of a young priest,—his disciple and his friend,—he was a *Christian* of the olden time, and a man of to-day.”

¹ *The Inner Life of Very Rev. Père Lacordaire, O.P.*, English trans. from the French of Rev. Père Chocarne, O.P., with the author's permission, with preface by the Very Rev. Father Aylward, Prior Provincial of England, pp. 383-4, R. Washbourne, London, 1883.

The following books are recommended for further study:—

Bishop Wordsworth—*Theophilus Anglicanus; Letters on the Church of Rome.*

Ewer—*Catholicity in its Relationship to Protestantism and Romanism.*

Scudamore—*Letters to a Seceder and England and Rome.*

Littledale—*Plain Reasons against joining the Church of Rome.*
S. P. C. K. 1s.

Gladstone—*Rome and the Newest Fashions in Religion.*

Mozley—*Essay on Development.*

Pomponio Leto—*Eight Months at Rome during the Vatican Council.*

Cartwright—*The Jesuits.*

Church Quarterly Review: Articles on—

“Legal Evidence of Scripture on Petrine Claims,” April, 1878.

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